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SPIRITUAL PREPAREDNESS

BY JUNE B. BENEDICT

IF THERE is one word above another which is the epitome of the world we live in, it is preparedness. Whether hurled like an arrow from its shaft by minds of the Roosevelt type, or employed in the intellectual attitude of meeting life as it comes, with specialized activity, it takes hold of the modern imagination in an inconceivable way. Pragmatism, the Worship of Efficiency, when applied to the mechanics of life is all very well, but should one imply spiritual efficiency, there immediately rises to the surface of Public Opinion, outspoken distrust of the proposed method. Indignation scores the thinker who confounds spiritual perspective with modern practice; the Romanist returns to his sacraments, the non-conformist to his weapon of prayer, the fatalist steels himself against any ordered good accruing from preparation, and as a result the ends are reminiscent of the means, full of stop-gaps, division and discouragement.

One needlessly connects a similarity of conditions and decisions in Europe today, with a similar lack of political and intellectual preparedness that prevents the very course in detail, that war-weary hearts demand in general. What if Divine Science does make provision for just this loving and untroubled faith that meets all conditions unflinchingly? What if there is an entirely sufficient supply constantly augmented from the Eternal Store House of God-Consciousness? Can we use this store against the famine of the world, or is it our solitary and intensive possession?

In a time of stress there is always a strong pull toward the Unseen Power lying behind all action; in sorrow there is the desperate attempt to pierce the veil that surrounds us, and following on evil-doing the contrition that makes us realize how far afield we have wandered.

In the months just gone by, churches, newspapers, battlefields, factories, highways and by-paths of civilization have been stamped with this sense of the Beyond, the "Au-de-La" impressed there, by acute need, bitter sense of loss, interminable questioning. But this is not preparedness!

This wave of recognition that still rises like a cloud of incense, may or may not mingle with the vapor of Heaven after the Peace Conference, but in spite of the straining for effects that bids fair to defeat their purpose, one prefers to believe that Spiritual perception never dies in the Soul of him who has realized it.

Yet after-effects are not preparedness, are they?

Only those who, hour by hour, day by day, month by month, without outer stimulus, under conditions which to many would seem to be commonplace, have been living by this Vision of God's Presence, God's Immanent Presence, are truly prepared for whatever may come to them or to the world. There can be no crisis, no surprise, God with them cannot leave them, their armature contains no chinks of incongruity. Thought-training bears results, just in the measure that it is consistently practiced. What one learns to do instinctively is far more powerful than newly-acquired habit, even habit of the Soul.

When the moment of pressure arrives, the demonstration merely becomes visible. It has possibly been made long before, in a quiet hour when action seemed furthest away. But then was the activity, the vital decision, the choice—not now.

In transposing the process we see the curious results of such transposition, sickness without seeming cause, misfortune come of itself, no surety in anything, no confidence in any one. Futile questioning, the attitude of wounded innocence or indignant and wronged virtue bears no stamp of preparedness. There are many more of us belonging to that group than we are willing to admit. The chaotic conditions in the world, the confusion of what we know to be right with what we arrive at, is sufficient proof.

Constructive thinking always bears fruit. When we know what we want and are willing to pay the price, we get it. Its unsatisfactory results are due, more to the preliminaries of its acquisition than any essential wrongness in the thing itself. We may have paid the wrong price for something we did not really desire. We deceived ourselves. I wonder how many of us work to sensitize our inner perception, rather than steel our will for the unending contest.

There's an even larger field for our thinking. What is our individual responsibility for collective wrongdoing? It has been so easy in the past to have one code of morals for the individual, a stern code, and another for the great aggregation of individuals known as the Nation. In idealizing the Nation in and for itself, instead of as the representative of the people, we are reaping what we have sown. What can we do about it? Merely acquiesce, deny our responsibility? Not so. *Stand by right in the Nation as we stand for right in the Individual* by realizing it every day in our silence, just as we

do for those who need our assistance to comprehend their good.

Do you think it won't succeed, that a whole country doesn't need our help just as much as an individual? Then surely you do not believe in Spiritual Preparedness.

If we do believe in it, it is our first work to know our Source and not lose our identity in the vastness of Creation. It is an intimate source, creating us from moment to moment, and one finds the individual by knowing the Universal, and the Universal in the individual, for they are One. What we identify with the Greater, ceases to be the lesser.

This fusion has wonderful results. We see that Process, not process of life, but process of inner development is relative. Life, Man, Idea, does not develop, for it is already in static perfection. *Only that which we conceive ourselves to be, develops.*

Process is subjective. Direct accountability for our thoughts presupposes direct control of our action and its result. Acquisition is subjective for everything has belonged to us from The Beginning. Understanding how to use that knowledge is Spiritual Preparedness.

Signs That Follow

Dear Miss Brooks:

In answer to your request last Wednesday evening, to tell you of our demonstrations, I am sending this. It may not be just what you want, but I'll let you decide by telling you of it. To me it is one of the most powerful demonstrations that I have had.

While getting dinner the other evening I put my fingers on the hot oven pan and felt my skin stick to the pan as it burned.

I immediately declared the Truth of all Substance and held to it. There was no pain. This has happened several times before and I have been free from pain, but afterwards for quite a while the blister would be there.

This time I waited awhile before looking at the fingers. When I did I saw a long white blister. Instead of acknowledging it, I persisted that this appearance was not real, that in reality there was no imperfection there. I treated in this way for a few minutes, realizing the full Presence of God there—and then I forgot it. Next morning I just happened to remember and saw that almost all of the blister had disappeared. I must confess I was astonished. I marvelled at the wonderful power of Spirit—and forgot again. The next morning all signs of a burn had gone from my fingers.

All of this may seem trivial to others, but to me it is evidence seen. I know now that the ugly sores of a cancer can be removed just as simply and quickly when the law is applied.

I know that I should stand in a place where I do not burn myself, but speaking from the place where I do stand, I am as delighted with my demonstration as I am with my Christmas presents. I am glad that this came to me, for there is a peculiar power in evidence seen.

God's love is a never-ending gift, but it seems to me that we so often accept it in just such little snatches.

Mrs. L. G.

Forbid Him Not

Mark 9:38-39.

It is recorded that Jesus, returning from the Mount of Transfiguration with his three most advanced Disciples, Peter, James and John, met the other nine disciples engaged in a controversy with the Scribes. One of the multitude brought his son, an epileptic whom his disciples could not heal, and Jesus healed him instantaneously.

And John said unto him, "Master, we saw one casting out devils in thy name; and we forbade him because he followed not us (he did not belong to our church)." The casting out of evil spirits was one of the foremost signs of apostleship; what surprised St. John was that one who followed not Christ (who did not belong to the same church) should have been able to work this miracle—a miracle in which, it will be remembered, the disciples had recently failed. It thus appears that our Lord's teaching had been so influential, that some, not reckoned among his disciples, had shown this proof of a strong and overpowering faith.

We know that there were those in our Savior's time, of Jewish race, who cast out devils (Matt. 12:27). And Justin Martyr, in his "Dialogue with Trypho the Jew," states that while exorcism, as practised by the Jews, often failed when it was attempted to be exercised "by the God of Abraham, Isaac and Jacob," was eminently successful when administered "by the name of the Son of God, who was born of a virgin and crucified under Pontius Pilate." That spirit has power over spirit in many mysterious ways is one of those truths which science has not yet been able to explain.

To return, however, to the instance here alluded to by St. John, it should be observed that they who acted thus had faith in Christ; and that by thus acting with him and for him, though not among his recognized followers (not of the same church), they contributed towards his honor who, by means of these imperfect instruments, carried out the great purpose of his manifestation, namely, "to destroy the works of the devil."

Then further, the disciples forbade them not out of envy or hatred, but out of zeal for Christ, as though they were thus serving his cause and upholding his honor. But this was "a zeal, not according to knowledge." They had forbidden them, without having first taken counsel of their Master. But Jesus said "FORBID HIM NOT." It is as though our Lord said, "Do not forbid him: do not hinder him from a good work—a work which does honor to me and my cause; because, although he does not actually follow me as you do, he is nevertheless engaged in the same cause; he is celebrating my Name by the casting out of evil spirits. Therefore he is not opposing my Name; on the contrary, he is publishing and recommending it."

Here is a warning against that exclusive spirit, which is eager for its own ends rather than for Christ's glory, and would limit the exercise of his gifts and graces to its own system or school or church, instead of inquiring whether those whom it condemns are not working in Christ's name and for the promotion of his glory.

PRACTICAL LESSONS IN DIVINE SCIENCE

MRS. C. L. BAUM

LESSON 5—Topic: Joy Through Service

LIFE itself really stands for service; everything and every person in some way serves God, the world, or humanity.

That is why nothing can live alone. We all need the support and help of others, and when we fail to serve, we fail to live and our elimination has begun.

The lonely life is the selfish life, and if we feel lonely it is because we are not doing our part in the great service of Life.

As Divine Scientists, there are three ways in which we serve humanity:

First, through our right attitude.

Next, through our Treatments.

Last, through our living.

These three ways are helps to unfoldment and progress; we all consciously or unconsciously practice them.

First, through the right attitude, for if our attitude is right, right thought and deed are sure to follow.

This attitude should always be one of courage, faith and love, for there are many problems to meet on the way and we must start right. If our attitude is one of distrust, suspicion or fear, we shall meet all sorts of troubles and our service will be one of duty, which is always a hard task master, and completely lacking in Joy or satisfaction.

Having the right attitude, all that we think and say necessarily influences for good those whom we meet in our daily activity.

Suggestions are most powerful for good or not-good, so every one we make should be on the positive, helpful side; for instance, we meet someone who looks very pale, and even perhaps ill. What should we do or say in the helpful way of service? We pay no attention to appearances, for we know they are but surface concepts. Our attitude being one of discernment, we look through the external and see only the real Being, hence our very handshake and earnest words of good cheer begin to help, steady and encourage this one who needs, very likely, just this touch to throw off an encroaching trouble and be like himself again.

All suggestions should be strong and powerful on the side of Truth, and in the simplicity of our daily living we have many opportunities to practice the principles we understand.

Next, we serve humanity through Treatments. This means, of course, the silent recognition of the Divine Presence everywhere as Life, Health, Supply and Power, and whatever the personal claim may be, we help dissolve it by our declaration of Truth.

Where one person is healed through this silent ministry, a great many are helped and encouraged, for each member of the world influences others, and Truth is infinitely more contagious than erroneous conceptions.

While treatments help us and always have a healing effect, too much dependence for health, peace of mind or supply, upon another's realization, has a tendency to make leaners and should not be encouraged. However, as work is for the worker, when we are declaring the Truth for others, we are also helping ourselves into fuller realization.

The third way we are serving is in living at all times the Truth we know, for the living of a true strong life is always a help in the advance made by the race.

There is so much we might do in this way. Yet so much we fail to do; we are often tempted to become discouraged, worry will creep in at times and sensitiveness to criticism may assail the most ardent workers.

We are all advancing however, and must eventually outgrow our personal limitations and our living is always the test of our understanding.

"Let every happy thought express in a beautiful deed," is one of our favorite watchwords; when a happy thought comes to us we should not let it perish, but act upon it at once. If we do this the happy thoughts will come more often and the real joy of helpful service will be ours.

We all have these promptings but they are often given a cold reception or ignored entirely with no effort to make them manifest. We say, "What's the use"; or, "It's too much trouble," or again, "Let some one do it who has more time." Thus we lose a beautiful opportunity for service and very soon the happy thoughts cease to come, and a wholly selfish life is the result.

Let us watch more closely for these heavenly visitors; let us greet them with joy and help them express their divine purpose. This is perhaps a small thing to do, yet its influence is far reaching and helps bring into someone's sad and dreary world a great deal more sunshine and happiness.

After all is said and done, we must conclude that the life of service is the greatest joy we can have, for it is the expression of the Christ within and only harmony and peace follow the Divine activity.

The main thing to remember is that we are serving God and not personality, for we give of the abundance which comes liberally to us from the Father.

For this reason we are not to take credit to ourselves or become puffed up or vain, for it is no hardship to give to others when we know we have more than we need of all things; neither do we work for gain or personal glory, but that we may share with others the Truth we are conscious of, thus serving the Father in humility with no thought of self. Through this impersonal service we come into the consciousness of our perfect unity with the Father who gives, not according to our needs but from "the riches of His grace."

DAVID

ADA B. FAY

DAVID, the name which is given to no one in the Bible except the great king of Israel, means "beloved of Jehovah."

There are two parallel narratives of David's life. Our first will be the biblical account of David to be found in I Sam., 16, to I Kings, second chapter, and in I Chron., 2-3 and tenth to twenty-ninth chapters inclusive.

It is the picture of David such as was present to the minds of devout Jews of the third century B. C.

David was the youngest son of Jesse, a Judean of Bethlehem.

We first hear of David when he was introduced to the court of Saul. The king, attacked with melancholy, "an evil spirit from Jehovah," his servants suggested that a skilful player upon the harp should be brought to soothe the king with his music.

When David came and stood before Saul, the old king loved him greatly, and the sunny-faced lad from the quiet shepherd life played soft peaceful strains upon his harp, it was the music of boyish peace, the peace of freedom; and the king was refreshed, was well, the "evil spirit from God" departed from him.

The two armies faced each other in the valley of Elah. Goliath of Gath, the champion, who went out from the Philistines' camp, stood and cried unto the armies of Israel, "Why are you come out to set your battle in array? Am I not a Philistine and ye servants to Saul? Choose you a man for you and let him come down to me. I defy the armies of Israel this day. Give me a man, that we may fight together."

David, who stood by with his brother Eliab, was amazed at such daring, and in spite of his brother's reproaches, spoke to the men. "What shall be done to the man that killeth this Philistine and taketh away the reproach from Israel? Who is this uncircumcised Philistine that he should defy the armies of the living God?"

Then he bravely reassured Saul that he, his servant, would go and fight this giant, even though the king called his attention to his being but a youth and the fact of his opponent's being a giant and a man of war.

The boy told him how he had slain the lion and the bear that disturbed his flock and concluded with, "this uncircumcised Philistine shall be as one of them, seeing that he has defied the armies of the living God. The Lord delivered me out of the paw of the lion and out of the paw of the bear; he will deliver me out of the hand of this Philistine."

When Saul placed his armour upon him, the young minstrel put it off. "I cannot go with these; I have not proved them."

Then, as he approached Goliath: "Thou comest to me with a sword, and with a spear, and with a shield, but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou

hast defied. This day will the Lord deliver thee into my hand, and I will smite thee * * * that all the earth may know there is a God in Israel."

We leave the boy-hero at this point and later find him anointed king over all Israel.

We must not judge the oriental fashion in which David lived from a modern standpoint. In his day and time a man's wealth and power were to a great extent measured by the number of his wives and the size of his family.

The simplicity and tenderness of his youth ever remained with him. The bond of loving friendship between the youths, Jonathan and David, was remembered by David the King in his kindness to his friend's son Meribbaal.

When the sacred ark was brought up to Jerusalem from Kirjath-jearim, David, wearing a priestly linen ephod, danced in the procession before it. His wife, Michal, ridiculed his undignified appearance; but the king, with true dignity, expressed his readiness to dance before Jehovah, who had chosen him above the house of Saul.

The prophet Nathan was a powerful factor in David's life during his reign over Israel; it was through this Prophet that God's blessed message came to David (II Samuel, 7th chapter). The story of Bathsheba was doubtless not unknown in Jerusalem; the moral sense of the people found expression through Nathan, who by means of a parable boldly rebuked David. At the death of the first son born to Bathsheba, we have in David's words of grief, "I shall go to him but he shall not return to me," the first declaration of immortality.

The story is told of Absalom's flight to the court of his grandfather, the king of Geshur. For three years he was banished, then for two years he was excluded from court, for David could show severity even to this beloved son.

Some years must have elapsed before the closing scene of David's life. We see him now in the feebleness of old age, kept within the palace, nursed by a young damsel of Shunem, named Abishag.

Nathan has to call to his memory his promise to Bathsheba that her son, Solomon, should reign after him. (I Kings 1:21.) The old king attended at once to seeing that Solomon was placed on the royal mule by Nathan, Zadok and Benaiah, and at his command conducted to the spring of Gihon and solemnly proclaimed king.

David, whose "heart was perfect with Jehovah," reigned seven years and six months in Hebron, and thirty-three years in Jerusalem. With noble sentiments and a final charge to his son, the good king David, "the man after God's own heart," died at an advanced age. He was buried in the capital, which received from him the name of the "City of David."

After the return from the exile, the sepulcher of David was still pointed out between Siloam and the "house of the mighty men." (Neh. 3:15, 16; Acts 2:29.)

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IN GOD WE TRUST

Revelation

REVELATION is from a Latin word meaning "to draw back a veil." The suggestion given is that between God and man is a covering that prevents man from seeing the great Truths of Life. The old conception of revelation was that it was a special act on God's part, during certain periods of the world's history, given to chosen ones.

Some time ago I read a sermon by an eminent divine. He pictured God in the olden time as yearning to reveal to man His plan of salvation. He told of how God sought to use the great nations of that day to transmit his word to humanity, but the Egyptians, Babylonians, Persians—all of the highly civilized peoples—were too much absorbed in their material prosperity, were too proud of their position in the world, were too eager for further dominion, to give attention to any spiritual voice that might speak within them.

However, in the course of time, among the multitude one was discovered who refused to be drawn away from the worship of the one true God, who maintained his spiritual integrity in the midst of idolatry and material attraction. And God led Abraham forth and made him the founder of a nation, a peculiar people, who should be the repository of the mystic relations between God and man, who should bear to the world the message of salvation, whose crowning glory was that embodied within it was God's highest revelation, the man Christ Jesus.

In the fulness of time—when through prophet and psalmist and him who so pierced the veil that he could affirm "I and my Father are one"—His Word was declared and the book of revelation was closed; to man was left the working out of his salvation from the glimpses of Truth given to others during past generations.

There is much that is beautiful in this story, much that is true—but today there is fuller revelation upon Revelation. We have come to see that all Truth is eternally open to man. That God does not hide himself from man but man's ignorance and sinfulness, is the veil that lies between him and that Spirit of Love that says, all mine is thine.

God has eternally chosen man, has eternally poured out his Spirit upon all flesh, but the union is not complete until man chooses God, and turning his face Godward with steadfast gaze discovers the new heaven and the new earth.

Moses became the leader of his people from bondage because he was mentally and spiritually prepared for such leadership. He was chosen because he had chosen. Every great leader is such because he has chosen, not leadership itself, but the things that make for leadership.

The newer conception of Revelation is that it is not limited to time, place or person. From the Godward side it is universal, God is always revealing himself to man. From the manward side it is intermittent, for man is not always ready to receive the heavenly vision. There are conditions to revelation: The law is seek and ye shall find, just as in natural science, one knows that if he persists in its study he will attain knowledge, so in spiritual science if one be earnest and steadfast in pursuit light will come; revelation is never vouchsafed to the slothful, the materialistic, or the wilfully sinful man.

Again, revelation must be individual. You and I are not saved through Isaiah's vision, that vision must become ours. The consciousness of Jesus may bless the world, but its entire blessedness cannot be known to us until we embrace within ourselves its full glory.

I am very sure that one of the joys of eternity will come from the Truth that Revelation is continuous. No matter how much of Truth one may realize there will always be ahead of him even greater richness and beauty and joy.

The following by a Chicago physician is good:

I WILL BE WELL—A COVENANT FOR 1919

By DR. W. A. EVANS

I recognize that the future of my country and of civilization depends upon the supremacy of the peoples to whom I belong. I recognize myself as a link in a chain which binds the past to the future. Much of what I am I owe to those from whom I inherit. Likewise I am bound in honor to those who will inherit from me. Therefore, on this first day of the year 1919—a year which is to see the interrupted current of civilization resume its development—I pledge myself to so live that I may be well. And to this end I agree to abide by these, MY LAWS:

1. *I accept the stewardship of my body, promising not to violate the rights thereof by acts of omission or commission.*
2. *I will allot a portion of each day for work, another portion for play, and another portion for rest; and I will give to each appropriate energy and thoughtfulness.*
3. *I will develop for myself those habits which make for health, eschewing all those habits and contending against all those customs which harm me and my race.*
4. *I will avoid all poisons of whatsoever kind.*
5. *I will do unto others as I would have others do unto me. I will not expose others to contagion borne by me, and I would have them in like manner protect me.*
6. *I will respect the rights of others to sunlight, clean air, clean water, and healthful food.*
7. *I will eat as my work demands and I will not overeat in response to appetite or whim.*
8. *During some part of each day I will make use of my muscles in work or play.*
9. *To sleep I will devote not only the required hours but keep my mind in that state of quiet calm which is necessary for recuperation and rest.*
10. *I will not worry. Whatever fortune may bring me I will accept with calmness, preserving my equanimity alike in seasons of adversity and of plenty.—From The Chicago Daily Tribune.*

CONSCIOUSNESS

AGNES M. LAWSON

Three souls which make up one soul;
 First, to-wit,
 A soul of each and all the bodily parts
 Seated therein, which works and is what Does
 And has the use of earth and ends the man
 Downward, but tending upward for advice
 Grows into and again is grown into
 By the next soul which, seated in the brain,
 Useth the first with its collected use,
 And feeleth, thinketh, willeth, is what Knows;
 Which duly tending upward in its turn,
 Grows into and again is grown into
 By the last soul that useth both the first,
 Subsisting whether they assist or no,
 And constituting man's self is what Is,
 And leans upon the former, makes it play
 As that played off the first, and tending up,
 Holds, is upheld by God, and ends the man
 Upward, in that dread point of intercourse,
 Nor needs a place for it returns to Him,
 What Does, What Knows, What Is, three souls, one
 man.

—Robert Browning.

God is infinite consciousness. By infinite consciousness is meant that God is conscious of man and creation in their ultimate and absolute perfection eternally. He knows no other creation. He sees no other man. Mind and consciousness of God are synonymous terms. In man, however, the terms mind conscious, sub-conscious and super-conscious are used. These terms cannot be applied to infinite consciousness, for there can be nothing above, nothing below the pure Knowing which is the eternal ultimate of all life.

This infinite consciousness in which we live, move and have our being is what Jesus called the Kingdom of God. It is the Real. It is everywhere present, in all and through all of its creation. It is not material nor in a material concept. It is only as we lose the material and accept the spiritual concept that we become aware of Reality. We cannot believe a body to be square and round at the same time. It is one or the other. Creation cannot be material and spiritual, it is spiritual.

The author of Ben Hur has this to say of it: "There is a Kingdom wider than the bounds of the earth, though it were rolled together as finest gold and spread with the beating of hammers. Its existence is a fact, as our hearts are facts and we journey through it from birth without seeing it, nor shall any man see it till he hath first known his own soul."

The consciousness of God is the super consciousness of Man. Man becomes conscious of Reality, and all that is true and real in our lives has been worked out from this consciousness. The ultimate test of Reality is its persistence, and whatever man does, wherever he goes, this eternal Presence rebukes his errors and establishes him in its truths, and refuses to let him be satisfied until he consciously and intelligently comprehends it.

Mind in man has been likened to a pole indefi-

nately extended on both ends with an illuminated disc in the center. The "illuminated disc" is the consciousness of man. The upper end of the pole is his super-consciousness, it is God consciousness. Man is open to this realm through his spiritual nature only. It illumines, informs, reforms him as he becomes conscious of its Presence. It is the Real, it is the Here. Material life is There, for it is nowhere but in the false concepts of man. We are asleep when in sense beliefs, and we awake to the fact that only that is Real which is in the Divine Mind. All else is human concept.

On the lower end of the pole we are open to the race thought. On this under side of us our memory goes back to the tree man, the cave man and into all the multitudinous forms of life of which man is the concrete expression. Man is the compound idea of Divine Mind, all other ideas culminating in him. He is the sum total of all of God's concepts, the image and likeness of the infinite Whole.

We are "Heir of all the Ages," we are "the Acme of Things Accomplished," we are "The Son of Man," because within us the records of the race are kept. The Recording Angel is no fable. It is an insight into one of the most wonderful truths of life. It is, however, man himself who makes the record, and that record is read in the attainment of the present race. The body that we see with the "physical" eyes is the epitome of man's thought of himself. Man is not in his body, he is superbody. His body is in his consciousness. Man himself is in God Consciousness, an eternal idea, which comes forth in concrete expression, spiritual, perfect as God himself is perfect.

The body of man ends him downward and through it his unity with the race and its achievements is established. It is in unity alone that we open the way to communication. We possess just to the extent that we are possessed. As Son of Man we are connected with the race and the race is connected with us. There are ways of subconscious communication which are entirely independent of the objective mind. A belief that we can receive a thought, know a condition, brings our soul *en rapport* with it. The mentality appropriates its knowledge, as the roots of the tree appropriate the moisture and nutriment in the soil. Being in and of the race, we have access to all that is in its thought. The soul has its senses even as the body has its senses. As the senses in the body are held intact by our belief in them, our soul senses are governed by the same absolute law. Because this is law, John could say of Jesus: "And needed not that any should testify of man; for he knew what was in man." He read man's thoughts far more easily than we read books, for soul reading is an instantaneous process. In a manner incomprehensible to our objective selves the soul knows what it wills to know, and knows it with a definiteness and conviction that the objective self never attains. The race thought was an open scroll to Jesus.

In conscious unity with God we have access to His Mind on the upper side of us. We open out into it. We possess God, His ideas, power and knowledge just to the extent that He possesses us. The ideas of Infinite Mind come into our consciousness as we keep in conscious contact with it. It opens in us as we open to It.

Man himself is always in the super-conscious realm. He is always in the God consciousness. This is the realm that eternally Is. All other realms of the universe are but concepts of this. Through the study of vibration, worlds within worlds are discovered. From dense low vibrations of *seemingly* solid material, we mount to finer and finer worlds. Just as innumerable voices fill a room at the same time, each maintaining its distinct individuality, so these worlds, various concepts of the one Real, exist, each maintaining its distinct individuality. All, however, are but concepts of the ultimate creation in the consciousness of the Creator. With the sense eyes we think that we see all sorts and conditions of men, but we actually see just so many concepts of what man is. Ideal man is the only man, ideal woman is the only woman, the man and woman in God's consciousness, and the two are perfect humanity.

From the realm of the super-conscious, man has become conscious just to the extent that the race has progressed on its journey of self realization. From the realm of the superconscious man has worked out all that he possesses.

It is by means of this power within the consciousness of man that he has worked out his inventions, his arts and his civilizations. It is the scientific method of prayer given by the great spiritual expert, Jesus of Nazareth. By believing we have, we receive. By believing that we can accomplish, we achieve. Just as an object must be exposed to a ray of light in the *camera obscura* until impressed, so a belief in consciousness must be firmly held until realized.

Man has become conscious of faculties inherent in his Principle. If a thing is in Principle, we have already received it. Our poverty is not the result of any difficulty on that end of the line where the shipping is done. The good gifts have all been sent, duly labeled and properly addressed. The trouble all lies in the home port, the gifts have remained uncalled for. When Infinite Love thought us into existence, all of our inheritance was banked for us. We make out our drafts for these gifts as we perceive this truth. We then believe that we have received, and we do receive as we fulfill this law. Everything that is in the Principle of man belongs to each of us. This is the truth, which if we know, makes us free.

THE ELEVENTH HOUR

"It is only by thinking about great and good things that we come to love them, and it is only by loving them that we come to long for them that we are impelled to seek after them, and it only by seeking after them that they become ours and we enter into vital experience of their beauty and blessedness."—Henry van Dyke.

The World Moves

Sometimes, when there is special evidence in the churches of narrowness and bigotry, that unchristian attitude which for so long has kept the church from exerting its widest and best influence, one is tempted to depression. The kingdom of heaven has always been at hand, but we are so slow to lay hold of it! We are too busy pulling the mote from our brother churchman's eye to clear the beam from our own.

However, the world moves, even the church world. Below is given part of an interview with the Reverend Dr. Holmes, pastor of the Unitarian Church of the Messiah, New York City. There is nothing particularly startling about this action taken by Dr. Holmes and his church, but it is both interesting and encouraging, since it shows the trend of thought of a large body of ministers and people in the churches who are longing for the churches to be free; who are catching the larger spirit of the Christ Life; who have the courage to take their stand for the larger faith and broader action.

The next few years will witness many such departures from the old formalism as is given in this extract:

"We have come to the time, and the war has hastened our coming to it, when the old parish, denominational church, with its close allegiance to one denomination, is dead. The church of the future will be a community church, a civic organization, with no denominational activities of any kind, but devoting itself to social activities and the community at large.

"It will always be a church in the sense that it will emphasize the spiritual aspect of things. I asked the congregation if they were ready to face that future. Despite the fact that the Church of the Messiah has been Unitarian for ninety-five years, that drastic proposition was debated with perfect good temper, though with a definite recognition of the legal and other difficulties involved. The meeting ended with a unanimous vote that I be requested to stay.

"This church, therefore, is not afraid of facing separation from a Unitarian denomination and working that separation out.

"If the church is ever to be of service in men's lives it has got to get over its narrow denominational, sectarian, picayune business. I am through with it. I don't think any one cares any longer whether a church is established Unitarian, Presbyterian, or anything else, but it is interested only in what it is going to do to free men from poverty and misery.

"I look not to a renaissance of the old churches, but to a breaking away from old groupings. The old denominations and bodies are in for a number of surprises. Churches are institutions which clearly reflect our social structure, and most churches are used by those to whom this present social structure is a happy and profitable thing. The denominational churches are like the herring you draw across the trail. I know scores of ministers who are through with that business. That old order is breaking up, and all of us know it."

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